

At first he retained his pastorate, but the work for the colored people soon absorbed his time and heart. For five years he courageously faced a difficult situation, but he managed to enlarge the Institute and to extend the missionary work carried on by its graduates as evangelists and teachers.

Then, broken in health, he gave up the task of raising enough money to support the system of colored evangelization which had been developed. He nominated as his successor Rev.



REV. JAMES G. SNEDECOR, LL.D.

James G. Snedecor, LL.D., who for ten years had been a member of the Assembly's Committee on Colored Evangelization, and Dr. Snedecor has carried on the work until the present time.

Dr. Snedecor came to the work with peculiar qualifications. He was familiar with the problem in all its details and knew of its pos-

sibilities as well as its discouragements. His father, Hon. George G. Snedecor, of Mississippi, was a large slave owner, and his own boyhood was passed on a large Yazoo plantation.

The Committee on Colored Evangelization

The work of the Committee on Colored Evangelization is not wholly confined to Stillman Institute. One other school has been established, Ferguson-Williams College at Abbeville, S. C., and the plans of the committee include the establishment of several academies as auxiliary to Stillman.

The committee employs 55 ordained colored evangelists and pastors, of whom 6 are missionaries to Africa and 49 are serving 71 churches and missions in the South. There are 2,476 communicants in these colored churches, 167 having been received

on profession of faith during the past year. There are 2,723 Sunday-school pupils and 262 teachers. These churches paid \$2,877 for pastors' salaries and raised \$1,239 for other purposes during the year. The total receipts of the committee for the year ending March 31, 1909, was \$15,534. There was a balance of \$5,380 on hand at the beginning of the year, and the expenditures amounted to \$16,685.

The property of Stillman includes the main building, a fine old "mansion," bought when Dr. Phillips was secretary; "Liston Hall," the dormitory, two residences for teachers, and a barn.

The curriculum of the school is unique in embracing manual labor as a means of self-support. Dr. Snedecor says, "It might be called the Industrious Theological Seminary without invidious comparisons."

Technically, Stillman has no industrial department, but there are 50 acres of rich, level land, and a small carpenter shop for repairs and building. The barn, Liston Hall, and the teachers' residences were built by student labor.

While a large majority of the graduates and students are Presbyterians, all denominations are received on equal terms.

Unique Features of Stillman

Dr. Snedecor says: "There are several unique features of Stillman Institute which should commend it to the support of all sensible people. 1. We recognize the principle that the strong should help the weak; therefore, all the teachers are capable and devoted white men. 2. A few hours of manual labor are daily required of each student, in return for which he is given credits which cover the cost of board. This we believe is the only theological school in the country which thus seeks to avoid making mendicants of its students. 3. Recognizing the need of rapidly filling up the ranks of the colored ministry with intelligent and practical men, we do not teach Greek or Hebrew. We agree with Mr. Curtis, the keen-eyed Chicago newspaper correspondent, when he makes the following friendly criticism on the Negro theological school where a large share of the time is given to these studies: 'Thousands of their race are perishing without a sensible understanding of the English Bible, while the missionary is detained for years to gain an unusable and impractical knowledge of the Bible in two dead languages.' 4. We ignore denominational lines. It pleases us to send a good man into the great Methodist or Baptist Church, for they have the ear of the people, and a strong man can get a hearing."